



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ethics. The second volume will, no doubt, be even more interesting, from this point of view, than the first. The economic value of the book does not concern us here; but the name of the author is a sufficient guarantee of its thoroughness and fairness. In the latter part of the book the method of treatment is more mathematical than most ethical students are likely to desire; and there are some calculations of pleasure which to the present reviewer seem somewhat frivolous and misleading. But to have definitely taken the problem of the abolition of poverty, instead of that of the acquisition of riches, as the starting-point, and to have treated the subject throughout with a constant reference to the moral welfare of humanity, constitutes a sufficient claim on the gratitude of all students of ethics as well as of economics. It is a truly great book, and will exert an incalculable influence for good.

JOHN S. MACKENZIE.

OWENS COLLEGE, MANCHESTER.

DER HANDFERTIGKEITS-UNTERRICHT, SEINE THEORIE UND PRAXIS. Von Ferd. Em. Rauscher. III. Theile: pp. vi., 194; iv., 162; iv., 147.

This is a work of great interest and importance, which ought at once to receive the attention of all students of education. It is, so far as I know, by far the most complete account that has yet appeared of that method of education which is commonly known as Slöjd. The work is in three parts, of which the first appeared in 1885, the second in 1887, and the third in 1888. The first part is the longest and the most generally interesting, containing (1) a general introduction on the aim of manual training in schools, (2) an account of the materials and methods of teaching, (3) an historical sketch of the theory of the subject, including interesting extracts from the writings of Locke, Rousseau, Pestalozzi, Fröbel, Herbart, and several others, (4) a short account of the progress of the teaching of Slöjd in various countries. In the second volume there are some further statements of the present position of the different countries with regard to the teaching of Slöjd. After this, Herr Rauscher proceeds to give a detailed account of the tools employed and the objects produced. This part contains many excellent illustrations. The third volume is occupied with details of the methods in a large number of particular schools in Germany, Denmark, and of work Sweden.

The first volume is, as has been already said, the one of greatest interest. The statement of the aims and methods of manual training in schools is admirably full, methodical, and exact. It ought to be mentioned that this part of the book is a reproduction of a course of lectures delivered by Herr Solomon at Nääs. It may consequently be regarded as in some sense an authoritative statement of the ideas by which the promoters of the Slöjd system are guided. On these ideas a few observations may here be in place.

It is scarcely necessary to state that the principles by which the movement is animated are not in any degree similar to those somewhat Philistine considerations, which sometimes lead men to advocate the substitution of a training in what is immediately "useful," in place of a culture in those elements which tend to strengthen the character and enlarge the intelligence. Nor, again, is it the primary aim of its promoters to add a certain training of the body to the cultivation

of the mind. On the contrary, though the fact that manual training tends to strengthen the physical powers and to supply a useful corrective to an excessive mental strain is stated as one of the subordinate arguments in favor of its adoption, yet the general attitude of its leading advocates is very similar to that of Plato, who held that the primary aim of gymnastics, as well as of music, is to supply a certain element of culture to the soul rather than to the body. What, then, it will be asked, is the precise element of culture with which the Slöjd system is supposed to furnish us? The answer to this question, as given in the first volume of the work before us, is not a brief one; and we cannot do more here than give the barest outline of it, hoping that some readers may thus be induced to fill in the details from the book itself.

In the first place, then, it is stated in these lectures that the chief aims of manual training in general education may be summed up under these five heads, (1) to awaken pleasure in and love of work, (2) to produce general manual skill, (3) to accustom pupils to the habit of self-help, and to confirm them in it, (4) to infuse the virtues of carefulness, order, and accuracy, (5) to cultivate attention, diligence, and perseverance. This somewhat bold statement, however, though perhaps it sums up all the really important considerations, is far from suggesting the full extent of the benefits that are to be expected from a well-regulated system of manual training. For instance, it is pointed out that the pleasure in and love for work which such a training stimulates, consists not merely in such a love for exertion as may also be stimulated by a purely mental discipline, but includes also a certain respect for all kinds of labor, and tends to destroy that contempt for the less purely intellectual forms of work which is one of the chief dangers in a highly educated community. It is said with some force that "the pleasure in and love of work has much significance with reference to the modern social question. If honest manual labor were held in a more just esteem, the number of social democrats would certainly be less." This is, perhaps, a somewhat perverse way of putting it, more natural on the continent than in England, where the fear of social democrats is less; but the point is at any rate a real one. Again, the statement that manual training is to aim at infusing the virtues of carefulness, order, and accuracy, is a somewhat mild way of expressing what is meant: for it is pointed out afterwards that, when rightly conducted, such training may be made the means of producing a true artistic sense,—a true perception of the essential beauty of workmanship as distinguished from the adventitious beauty of mere ornamentation. The part of the book in which this point is enforced is, to my mind, one of the most interesting in the whole work. But in a similar way all the points that have been here briefly summarized acquire a new meaning and importance when they are read in the light of the detailed discussion which follows.

Again, the aims which the teacher is to have in view become still more clearly apparent when we proceed to the second part of the first volume, in which the materials and methods of teaching are discussed. The most important point which comes up here is the consideration of the question, What particular kind of manual work is best adapted to be used as a basis for manual training? It is well known that the answer which has usually been given to this question is that a certain form of carpentry is the best,—viz., that form of carpentry which

has come to be known as Slöjd-carpentry, and which in the volume before us is very carefully distinguished from ordinary carpentry. The reasons which lead to the choice of this particular form of work are very fully set forth in Herr Rauscher's book; and the gist of the argument is summed up in a striking table, in which ten different forms of work are set in a vertical column, and the answers to ten test questions with regard to each are placed in horizontal columns. The ten kinds of work are smith's work, basket-making, painting and varnishing, ornamental carving, book-binding, working in paste, carpentry, turning, wood-carving, and straw-plaiting. The ten questions to be answered with regard to each of these are—(1) Does it rouse interest in the pupil? (2) Can its product be utilized? (This is partly a condition of interest; but there are also other reasons why the furnishing of a useful product is desirable.) (3) Does it lead to general manual skill? (4) Does it tend to develop order and carefulness? (5) Does it admit of cleanliness and neatness? (6) Is it adapted to the capacity and bodily strength of children? (7) Does it tend in some degree to develop taste? (8) Does it strengthen the physical power? (9) Does it afford a relief from excessive sedentary occupation? (This is regarded as one of the great evils of the present system of elementary education.) (10) Does it lend itself readily to a methodical treatment? Carpentry (*i.e.*, Slöjd carpentry) is the only one of the ten forms of work with respect to which all these ten questions can be answered in the affirmative. The second-best seems to be turning, and the third working in paste; while in the case of painting and varnishing all the questions except the ninth have to be answered in the negative. Basket-making and smith's work also come off rather badly.

With regard to the historical part of the book, and the part which deals with the details of work, it would be impossible to epitomize results in a profitable way. The chief thing that strikes an English reader is the small part which this country has played in the development of the movement. Indeed, we ought rather to say that England has taken no part in it at all. No doubt, there may be some good enough reasons for this. Some of the arguments in favor of the Slöjd system do not apply with so much force either in England or in America as they do in Germany and some other European countries. In Sweden, for instance, where the system was first started, there seem to be both special facilities for acquiring the requisite material and special reasons for attaching importance to a training in carpentry as a part of general education. These special facilities and reasons do not exist to the same extent in America, and do not exist at all in England. Again, the relatively less-developed state of general elementary education in England, as compared with Germany, together with the relatively greater development of field-sports, makes it less necessary to have a counteraction to excessive sedentary work and merely intellectual development. Still, if on this account the adoption of such a system is less urgent, it is not therefore shown to be undesirable. In any case it ought certainly to receive the most careful attention of our educationists.

There is, however, one respect in which England seems to be, if anything, rather in advance of continental countries with reference to this matter. I mean in the application of the Slöjd method to the teaching of girls. Almost the only reference to England in Herr Rauscher's book occurs in the statement (with a

mark of exclamation after it) that two English lady teachers had in 1884 gone to Nääs with the view of studying the system. The interest which has since been taken in the subject by Miss Hughes, of the Cambridge Training College, and one or two others, is well known; and perhaps we may hope that this aspect of the subject will be most fully worked out in England. In the mean time, however, all that we have to do here is to recommend Herr Rauscher's book most cordially to all who are interested in education. It is written in an attractive style, and is full of valuable information and suggestive remarks.

J. S. MACKENZIE.

EDUCATIONAL ENDS, OR THE IDEAL OF PERSONAL DEVELOPMENT. · By Sophie Bryant, D.Sc. London: Longmans, Green & Co., 1887. 1 vol. Pp. x., 292.

Although it is now more than three years since this excellent volume appeared, yet, as it does not seem to be so universally known as it deserves to be, it may be worth while to call attention to its existence in an ethical journal. The attractive title of the book serves to indicate that it has at least as much bearing on Ethics as on Education. It is, in fact, an effort to analyze the ends at which a true education must aim. These ends are provided by the two great normative sciences, Ethics and Logic,—of which the latter lays down the regulative principles for thought, and the former for conduct. The book thus resolves itself into a discussion of the fundamental principles of Ethics and Logic in their bearings on education. The importance of such a method of treatment, especially when carried out by one who is not merely a philosopher but an experienced teacher as well, can scarcely be exaggerated. The present reviewer is of opinion that it might have been advisable to introduce some consideration of Ästhetics as well as of Ethics and Logic, and also that it would have conducted to clearness of arrangement to place the ethical part after the logical. But these are matters in which opinions may very well differ. All intelligent readers of the book must agree that, though on several points it is open to criticism, it is full of valuable instruction and suggestion, and bears evidence both of thought and of wisdom on every page. In psychological matters, Miss Bryant expresses her indebtedness to Dr. Ward. Though she does not say so, one cannot but think that in her treatment of Ethics she owes much to Green. The following extract may serve both to bear out this remark and to give some idea of the writer's point of view and style of treatment :

"I realize myself by devotion to my community. Be it a good community or a bad one, it offers the only available field for that moral activity in which I seek my perfection, as complete, harmonious, and free. For me it is a good community if it supplies me with means of moral development in the requisite quantity and of the requisite quality; and it is a bad community if it fails in this supply, or supplies me with means of moral perversion. If the claims of the community are inadequate to the energy of personal growth, that energy expands itself in wasteful unrest, or sinks at last to apathy. If they are inconsistent with each other, as in an ill-adjusted family they often are, the conflict of adaptation demanded issues either in arrest of growth or in confusion. I cannot be harmonious with myself if I accept duties that are inconsistent with each other; and if I refuse them, or either of them, my devotion to duty is at that point impaired and